

136 to be found near *Ochotska*, where it is esteemed a valuable present.

226 The nets with which this fish² is caught are made of yarn about the thickness of sugar ropes; and the fishing begins about the middle of *May*, and lasts six weeks. The *Kamtshadales* esteem this fish so much, that the first they catch they bake and eat with great rejoicings. This custom is very disagreeable to the *Russian* inhabitants who hire the natives to fish for them; for however impatient the master may be to taste the new fish, the fishermen will have the first, looking upon it as a great sin if they do not eat it themselves, and with all due ceremonies.

136 The second kind is only called red fish, in *Ochotska*, *narka*. It is about 21 inches long, and flattish; its flesh is extremely red; its head very small; the snout short and sharp; the tongue bluish, with whitish sides; its back bluish, with black spots; its belly white; and its tail forked. Its breadth is about a fifth part of its length; and it has scales large and round, easily separating from the skin: it weighs about fifteen pounds. It is found in every river that runs either into the *Penschinska* or Eastern Sea, coming up in great shoals; and it is caught about

136 the middle of *June*. The *cukol* that is made of it, though very pleasant, presently turns bitter; so that for the most part they 226 either salt this fish, or boil it for its fat. There are two things worth notice concerning it: the first of which is, that part go before to the heads of the rivers, as if they were sent out to examine them, where some of them are caught before the shoals appear at the mouths. The second is, that this fish is more plenty in such rivers as run out of lakes than others: nor does it live long in the former, but hastens directly into the latter; in the depths of which it lies 'till the beginning of *August*, at which time it comes nearer the shore, and tries to get into these rivers that communicate with the lakes. Here the inhabitants catch them by nets, dams, or other methods.

1. [*chivats*]

The

K A M T S C H A T K A, &c. 177

these vice occasion frequent quarrels and wars among them
 sometimes with their neighbours, not from a desire of increasing
 their power, but from some other causes; such as the carrying
 off their provisions, or rather their girls, which is frequently
 practised as the most summary method of procuring a wife. 578
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Their trade is likewise not so much calculated for the acquisition
 of riches as for procuring the necessaries and conveniencies of life. 439
 They sell the *Koreki* fables, fox and white dog skins, dried
 mushrooms, or such trifles; and receive in exchange cloaths made
 of deer-skins and other hides: among themselves they exchange 438
 what they abound with for what they want, as dogs, boats, dishes,
 troughs, nets, hemp, yarn, and provisions. This kind of barter 437
 is carried on under a great shew of friendship; for when one 576
 wants any thing that another has, he goes freely to visit him, and
 without any ceremony makes known his wants, although perhaps he
 never had any acquaintance with that person before: the landlord
 is obliged to behave according to the custom of the country;
 and bringing whatever his guest has occasion for, gives it him.
 He afterwards returns the visit, and must be received in the same
 manner; so that both parties have their wants supplied.

Their manners are quite rude: they never use any civil ex- 576
 pression or salutation; never take off their caps, nor bow to one 157
 another; and their discourse is stupid, and betrays the most con-
 summate ignorance; and yet they are in some degree curious, and
 inquisitive upon many occasions.

They have filled almost every place in heaven and earth with 771
 different spirits, which they both worship and fear more than
 God: they offer them sacrifices upon every occasion, and some
 carry little idols about them, or have them placed in their
 dwellings; but, with regard to God, they not only neglect to
 worship him; but, in case of troubles and misfortunes, they
 curse and blaspheme him.

They keep no account of their age, though they can count as 802
 far as one hundred; but this is so troublesome to them that

210 *Of the NATIVES of*

538 for their diversion in all their entertainments. They sometimes
522 smoke tobacco, and tell stories; all which merriments are generally in the night time. They have also professed buffoons or jesters; but their wit is intolerably indecent and obscene.

CH A P. XV.

574 *Of their FRIENDSHIP, and HOSPITALITY*

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WHEN any one of this country seeks the friendship of another he invites him to his hut, and for his entertainment dresses as much of his best victuals as might serve ten people. As soon as the stranger comes into the hut, which is made very hot for his reception, both he and the landlord strip themselves naked: then the latter sets before his guest great plenty of victuals; and while he is eating it the host throws water upon red-hot stones, 'till he makes the hut insupportably hot. The stranger endeavours all he can to bear this excessive heat, and to eat up all the victuals that were dressed; and the landlord endeavours to oblige his friend to complain of the heat, and to beg to be excused from eating all up. It is reckoned a dishonour to the landlord, and a mark of niggardliness, if he should be able to accomplish this. He himself eats nothing during the whole time, and is allowed to go out of the hut; but the stranger is not suffered to stir 'till he acknowledges himself overcome. At these feasts they over-eat themselves so much, that for three days they cannot bear the
574 sight of victuals, and are scarce able to move, from repletion.

576 When the stranger is gorged, and can no longer endure the
431 heat, he purchases his dismissal with presents of dogs, cloaths,

K A M T S C H A T K A. &c. 211

or whatever is agreeable to his landlord; in return for which he receives old rags, and useless lame curs. This, however, is reckoned no injury, but a proof of friendship; and he expects, in turn, to use his friend in the same manner. And if that man, who has thus plundered his friend, returns not his visit in proper time, he does not thereby save his presents, for the guest pays him a second visit, at which time he is obliged to make him what presents he is able; but if, either out of poverty or avarice, he makes him none, it is looked upon as the greatest affront, and he must expect this man always to be his enemy: besides, it is so dishonourable that no body else will ever live in friendship with him afterwards.

In their banquets they treat their friends in the same manner, only they do not torment them with heat, nor expect any presents. When they entertain with the fat of seals or whales, they cut it out into slices; and the landlord kneeling before his company, with one of these slices in one hand and a knife in the other, thrusts the fat into their mouths, crying in a surly tone, *Ta na*, and with his knife he cuts off all that hangs out of their mouths, after they are crammed as full as they can hold. Whoever wants any thing from another may generally obtain it upon these occasions; for it is reckoned dishonourable for the guest to refuse his generous landlord any thing. An instance of this happened, between a *Kamtshadale* and a newly christened Cossack, just before I arrived, and was then the common subject of conversation. The Cossack, according to the custom of that country, had a *Kamtshadale* to his friend, who he heard was possessed of a very fine fox-skin, which he greatly desired, but which the *Kamtshadale* would by no means part with. The Cossack invited him to his hut, where he entertained him with vast plenty of victuals, and by throwing water upon burning-hot stones made the heat of the hut intolerable to his friend the *Kamtshadale*, 'till at last he was obliged to beg for mercy.

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212 *Of the NATIVES of*

574 This the Coffack would not grant 'till he had obtained a promise
 576 of the fine fox-skin. It should seem, that this entertainment
 431 could not be agreeable to the *Kamtshadale*: however, he seemed
 to be pleased with it, and to swear that he never thought it
 possible to make such a heat, or that the Coffacks could entertain
 their friends with so much respect; and declared, that though
 he looked upon his fox-skin as an inestimable rarity, yet he
 parted from it with pleasure on that occasion, and should always
 remember the noble entertainment of his friend.

C H A P. XVI.

584 *Of their COURTSHIP, MARRIAGES, &c.*

W H E N a *Kamtshadale* resolves to marry, he looks
 about for a bride in some of the neighbouring vil-
 lages, seldom in his own; and when he finds one to
 his mind, he discovers his inclination to the parents, desiring
 that he may have the liberty of serving them for some time:
 this permission he easily obtains, and, during his service, he shews
 an uncommon zeal in order to satisfy them of what he can do.
 After having thus served, he desires liberty to seize his bride;
 and if he has happened to please the parents, his bride, and her
 relations, this is presently granted; but, if they disapprove of
 it, they give him some small reward for his services, and he de-
 parts. It sometimes happens that these bridegrooms, without
 discovering any thing of their intention, engage themselves in
 service in some strange village; and though every one suspects
 their design, yet no notice is taken of it, 'till either he or his
 friend declares it.

When

417 retains its roundness, and presents on one
576 side something like steps, but they are so
incommodious that I was more than once
in danger of breaking my neck. In reality,
whenever this vile ladder turns under the
feet of those who are not accustomed to
it, it is impossible to preserve an equili-
brium; a fall must be the consequence,
more or less dangerous, in proportion to
the height. When they wish persons to be
informed that there is nobody at home,
they merely turn the stair-case, with the
steps inward.

251 Motives of convenience may have sug-
gested to these people the idea of building
such strange dwellings, which their mode
of living renders necessary and commodi-
ous. Their principal food being dried fish,
which is also the nourishment of their
dogs, it is necessary, in order to dry their
fish, and other provisions, that they should
have

CHAPTER VII.

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KAMSCHATKA (*continued*).

We begin the river journey—Our rafts—Bad weather—Werchni Kamschatka—Melcova—A fish curral—Replenish our stores—Melcova church—*Kuklontas* and *perkas*—Extortionate demands of the natives—Curious marl cliffs—Maabura—Rowa with the people—Leprosy—Piles of driftwood—Onset of the cold weather—Tschappina—We sight the great volcanoes—Our camp-life—Wild fruits—Renewed quarrels with the natives—An awkward dilemma—We win the game.

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On the morning of September 1st our horse-boys departed on their return journey to Petropaulovsky. Whether it is owing to the depression peculiar to the country, so enlarged upon by Kittlitz, I cannot say, but there seems to be an utter lack of geniality among these people. They took their wages resignedly, and bade us an unceremonious adieu. Handshaking—the kindly custom in Scandinavia and other northern countries on the termination of an engagement between master and man—appears to be unknown in Kamschatka. Perhaps after all it was better, for I do not suppose that any of us felt any great degree of affection for Vodki, and at a later period of our journey, fist-shakings would have better expressed our feelings towards the greater proportion of the people with whom we were brought in contact.

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Having despatched a letter to the yacht with instructions as to the date of departure for the rendezvous at the mouth of the river, we went down to the stream to make the necessary preparations for our voyage. The only species of boat used in the interior of the country is the dug-out canoe,—a clumsily-shaped craft made

" The Kamchatdales are a people of much amiability and honesty. Their houses are always open to the stranger, whom they never weary of waiting upon, and from whom they soon forget an injury. (1)

1. Their hospitality is carried even to excess. They visit one another, for instance, during a month or six weeks, until the generous host, finding his stock exhausted, gives the hint by serving up a dish called 'tolkootha', a hodge-podge, composed of meat, fish, and vegetables; upon which the guests depart the following day. "

133 extensive and luxuriant. The inhabitants provided
 361 me with frozen fish, a delicacy I had so much en-
 161 joyed on the Kolyma, with ducks and rein-deer
 meat, as also with dogs to resume the journey, which
 carried me to Kolpakofskoi ostrog, thirty miles,
 along a dreary sea beach. The village contains six
 dwellings and twenty people, who furnished me
 with dogs to Kroutogorova thirty miles further, a
 beautiful situation near the extremity of the al-
 most level plane reaching from hence to Bolche-
 retzk. The famous Sopka, i. e. burning mountain,
 near Tchinsk, here becomes visible, and although
 the country is so rich, not a head of cattle is to
 be met with from Vorofskaya.

To Tchinsk are thirty miles of superior coun-
 try, yet so deep in snow that we were obliged to
 take it by turns to go a head with snow shoes, at
 other times the government of a narte was thrown
 upon me, which I at first made but a bungling
 hand of. Tchinsk has twelve dwellings, it is
 consequently a considerable place! there are also
 two priests, brothers, whom I found drinking a
 576 decoction of dried herb instead of tea. I felt
 angry with the Toion who had let slip eight dogs
 intended for me, and declined entering his dwell-
 ing, the strongest mark of displeasure which can be
 shown to these simple people. The poor fellow felt
 the slight so severely as he saw me entering another
 yourte, that I could not help regretting the deter-
 361 mination I had made. To Soposhna it is thirty-
 five miles, which I travelled in company with the

000teen days in a storm, and he and all the party, men and dogs, were nearly perishing of hunger, having partaken of nothing but youkola (dried fish) for five days. Having exchanged dogs with another narte, 574I continued on for Pouschin, twenty miles, and 576arrived before noon. The Toion and I had a difference of opinion, which I shall ever regret, as it arose from my ignorance of the proper character of the Kamtchatdales. The poor man had heard of my coming, and had actually provided a good dinner for me, which I did not partake of, in consequence, of his not inviting me; another poor man actually did invite me, and I entered his more humble dwelling. The Toion was much surprised, and more vexed at this slight, which tended to lower him in the opinion of his subjects. The fact proved to be that the Toion is really one of the oldest Kamtchatdales, and was only complying with the ancient custom of the country, which is not to invite a stranger into his dwelling, considering that such stranger has the right not only to take it, but even to eject its owners. I left him with great regret that I could not stay another day to make him amends; I did, however, all I could, with this view.

133 Ganai, forty-five miles from Pouschin, a ro-
 132 mantic country, we passed in high glee at the near
 361 prospect of finishing my journey. The elevated ranges of mountains which form the Ganai Valley have all flat summits. To the valley succeeds a level